

redress grievances. Such conduct on the part of the authorities extinguished the last chance of internal reform, and rendered inevitable the revolution that took place under the Tudors.

The most vital part of Church affairs must always be the relation of the individual parish clergyman to his flock. The higher ecclesiastical organisation is chiefly important for its effect on the ordinary priest. At this time it appeared to many observers that the influence of the Pope, the prelates, and the monasteries on parish work was extremely bad. Wycliffe came to hold this opinion so strongly that he desired to sweep away the Papacy, the whole hierarchy and the monastic establishments, and to leave the parish priest as little fettered by clerical superiors as he is in Scotland to-day. One of the points of the Wycliffite movement, which we have to consider in relation to the actualities of the time, is this objection to the other Church institutions as detrimental to the work of the pastors who taught the people. The question falls under two heads—the material damage done to the position of the parish clergy by the other foundations, and the spiritual influences and religious beliefs which the Papacy and the hierarchy encouraged.

The material interests and social position of the parish clergy of England at this time suffered severely from the form of bondage known as 'appropriation.' By this word was meant that not the advowson only, but the parsonage itself, with its tithes and Church dues, belonged to a bishopric or other high benefice, or, more commonly still, to a monastery. The historical origin of \* appropriation ' takes us far back in history. The Anglo-Saxon lord of the manor seems to have had the right in early times of paying the tithe of the parish to whomsoever he pleased. Sometimes he paid it to the Bishop of the diocese, more often to the priest he was supporting in his parish.<sup>1</sup> Soon after the Norman conquest, a great revival took place in the monastic world, and was

• Earl Selborne's *Defence of the Church of Englatid*, ed. 1888, **133-6**.